adept at tailoring, and make their own clothing. Children learn from their fathers. A few men own sewing machines which they sometimes rent out; some take tailoring orders from their less skillful neighbors. Some men may even make their wives' skirts /pihtahal^{y}i/. The man wears western-style trousers with pegged cuffs that are shaped to permit easier gathering of the trouser leg at the calf, if wading should be necessary. The trousers are held up by leather belts that are purchased. The colors of the trousers are usually dark tones of blue, grey, khaki, or black. The Cayapa are restricted in color choice simply because the available trouser cloth that is purchased in the coastal towns tends to come in these shades. On the other hand, shirt material is available in a wide variety of colors and every conceivable color combination is used, very often in harlequin fashion.

The shirt /huwál^{y}i/ is cut in a rectangular fashion with a short slit neck which forms a 'vee' when worn. Tight short sleeves run down about three inches from the shoulders. The front and rear panels are joined together at the sides by colored strips of varying widths. The panels may be of the same bright color,

4:Altschuler E-5 (1959-1960) 1965
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land is acceded to the cultivator. The theft of rubber appears to be more an indication of industry than of wrongdoing, and whatever criminal aspects exist are usually expiated by the sharing of the profits.

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The stealing of pigs, however, is in a totally different category. Unlike land, there is never a clouded title to the ownership of the animals, and unlike land, the fact of ownership of the animals is sufficient to establish the owner's legal rights. Pigs are not worked as is land, and increased production is left entirely up to the pigs. No matter how hard a pig thief may work--and, sometimes, he must run for miles across difficult country to round up the animal(s)--his industry brings him no rewards when he is caught, because he has contributed no productive labor. As a matter of fact, pig-stealing is recognized as an offense, although the thief may not be punished. The following case is illustrative of this point.

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The owner of stolen pigs tracks down the thief. Lorenzo Añapa became ill some time in 1957 and went to Sapallo Grande to consult the /ũn^{y}i/, Jesusito, who is a curer. The treatment lasted two weeks. When Lorenzo

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returned, he found that his pigs were gone. He suspected Perdomo of having taken them, and for one year he questioned residents of the area for evidence. At last he found the Negro who had bought the pigs and he identified Perdomo as the man from whom he had bought them. Lorenzo took this evidence to the late /ún^{y}i/, Arcilio, who returned with him and held a hearing. Perdomo was present, but said very little in his own defense as Ramón, a Negro employee of the man who had purchased the pigs, identified Perdomo as the seller. The pigs had been sold for five hundred sucres, and the /ún^{y}i/ ordered Perdomo to pay four hundred sucres to Lorenzo, fifty sucres to the witness, Ramón, and fifty sucres as a fine to the /ún^{y}i/, who had lost two days work to attend to this matter.

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Perdomo was not permitted to keep any of his ill-gotten gains nor, aside from the shame of being uncovered as a thief, was he penalized in any manner. As a rule, irregularities involving pigs are settled quickly. If a pig eats the produce from someone else's garden, for instance, payment is made for the produce without question. Occasionally, however, a quarrel involving pigs may become quite serious as is seen in the following

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account of a dispute that occurred about sixty years ago.

A foraging sow is killed and the owner chooses exile over revenge-murder. Gerardo's elder brother, Reninio Perdomo, had a sow that was just about ready to drop her young. She ate some plantain belonging to a neighbor who administered a severe beating to the sow. That same night the litter of piglets was born dead, and soon after, the sow died also. Reninio became highly incensed and beat up the neighbor. His anger still not assuaged, he decided to move to the coast, for otherwise he might kill the neighbor and then be imprisoned as a result. He could not tolerate the idea of imprisonment. "People now said that it was better to move out, than kill and get thrown in jail."

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The case is interesting because of the murderous passions invoked by the beating of the sow and her subsequent death--passions that were not aroused when land or rubber were involved. In addition, the case is of interest because it is the only known incident in which an individual, rather than commit murder, chose exile.

4:Altschuler E-5 (1959-1960) 1965
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In marked contrast to the sexual sphere, decisions involving land always involved a compromise solution, a balancing of conflicting claims. It appears to the writer that compromise solutions of this type preclude punishment for the usurper. Restitution rather than punishment or partial profit marks settlement of pig-stealing cases, because the thief does not have a claim based upon productive work. The compromise solutions in land disputes reflect a basic acceptance by all parties to the dispute that work validates ownership and keeps the boundary lines and title clear.

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